244 The Mossi grow considerable quantities of peanuts (nangouri in Mossi, n'tiga in Bambara, gherté in Peuhl and Toucouleur).

No earth mounds are made for the cultivation of peanuts among the Mossi. The peanuts are sown five or six days after the millet. Holes are made with a koutiaga, one or two peanuts are placed in each hole and then covered up. When the shoots appear, the weeds are removed with the ouaka. When the peanuts are ripe (end of October), the pods are dug up with the ouaka. /473/ They are left 251 to dry in the sun for three or four days, and then they are taken to the village in baskets. Again the peanuts are left to dry on the clay roofs of the huts, and then placed in the little straw huts already mentioned from which they are removed only to be eaten. The 252 peanuts are roasted. They are also used, although not very often, to prepare sauces eaten with millet.

231 The greens of the plant do not go to waste. They are gathered and given to horses, and make excellent fodder for them.

244 In addition to peanuts, the Mossi grow considerable quantities of underground peas. Not everyone grows them, however. The underground peas are sown after all the other grains and tubercles.

The grass is cut on the spot where the peas are to be grown, but it is left there to serve as fertilizer. Then, holes are made into the ground with the koutiaga, and the sowing is done. When the plant begins to shoot, the weeds are pulled out by hand rather than with the ouaka, since the latter would remove everything. The underground peas ripen in three months. They are gathered at the same time as the peanuts, that is to say, in October. The peas are dug 251 out of the soil with the ouaka. They are cleaned, left to dry, placed 252 in baskets, and carried to the little straw huts. They are eaten boiled.

244 The Mossi also grow sesame, which they call sili. They cultivate it in small bush plots. Sesame is sown at the height of the winter season, three months after the first rains. The soil is scraped with the ouaka, and the grains carried in a little gourd are spread upon the ground. The sesame emerges from the ground ten days later. Men, women, and children pull out the weeds by hand. The harvesting is done when the stalks have reached 1.50 meters in height (immediately following the harvest of the small millet). The stalks are severed at mid-height with a knife and then laid out on

244 mats in the sun to dry. Finally, the sesame seeds are beaten loose with a piece of wood.

252 The Mossi ordinarily use these seeds in the sauce. The women crush them on a stone, boil them, and add salt and soumbara /néré seeds/. This sauce is eaten with millet, /474/ maize, etc. Sometimes the fresh seeds are also eaten after roasting on the fire.

244 The Mossi also grow some beans (benna or binga in Mossi, soso in Mandé, niébé in Peuhl). They do not cultivate them in separate plots, but sow them in the millet fields along with the millet. The stalks creep along the ground. The beans are ripe before the millet.

It is the women and children, equipped with baskets, who do the harvesting (November). Then the pods are laid out on the ground and threshed by the men with sticks. The beans are picked [252] and placed in the straw huts. To eat them, one simply boils them and adds salt.

The Mossi grow some sweet potatoes (nanioua in Mossi, nanioura [084] in Nounouma). The Mossi who live around Ouagadougou do not grow any. Those who live around Kombisiguiri grow some. A few Tenkodogo Mossi also cultivate them. The potatoes are planted along the watercourses around July 15, that is to say, at the height of the rainy season. Small earth mounds are built, with holes at the top. Potato slices are placed in these holes and covered with earth. When the sowing is done, the work is over. No attempt is made to pull out the weeds. The harvesting is done at the end of three months, consequently around October 15. The potatoes are dug out [252] with the ouaka, carried to the huts, and eaten boiled in water.

The Mossi grow some ozonifie /a potato-like plant/ (pèsa in Mossi, kayya in Nounouma and Kassouna, fabirama in Mandé) around the soukala or in the bush. They build small earth mounds with the ouaka, then make holes in these mounds with the koutiaga, and place one tubercle in each hole. They cover up the holes and spread the ground with fertilizer consisting of straw and grass, refuse taken from the soukala or gathered around it. The harvesting is done in November. At that time, the ozonifie are dug out with the ouaka. They are placed in a canari pending their consumption. They are [252] eaten boiled.

● 244 All Mossi grow ozonifie. They like it, but do not cultivate it in large quantities. It has to be planted in damp places. Some people plant it in the bush, others in the villages, but always near a spot where there is water.

[184] /475/ The Mossi hardly grow any yams (nioua or niouya in Mossi, pia in Nounouma, kou in Mandé). The southern Mossi alone cultivate it, and very little at that, in Kombisiguiri for example.

Here yams are sown in November along watercourses. Earth mounds 50 centimeters high and correspondingly wide are built with the ouaka. Then holes are made with a stick at the top of these little pyramids. Yam slices are cut, buried in these holes, and covered with earth. Then a prop is driven into the ground. The stem of the yam plant emerges from the ground and climbs along the prop. Seven months are required for the root, the yam itself, to reach its proper thickness and ripeness. During the month of April, therefore, a certain number of yams are dug out of the ground with the ouaka. The greatest number are left there, however, the soil is replaced, and the major harvest, the total harvest, is only taken in November, that is to say, a year after sowing.

[252] To eat yams, one cuts them into pieces and boils them in water.

[177] As for manioc (boumboro in Nounouma), it was unknown to the Mossi until the arrival of the French. The latter brought a few stalks, but the natives do not cultivate it as yet.

As far as diabéré is concerned (kousoubadé in Mossi, diabéré in Mandé), the Mossi grow a little of it. It is sown at the time of the first rains in the fields of maize or large red millet, that is to say, around the soukala. Holes are made with the koutiaga, and small tubercles are placed within them. The plant is harvested one month after maize, that is, in September.

In Mossi territory, it is cultivated chiefly by the Yarsé, for example those of Rakaye and Saraboutenga.

The Mossi themselves cultivate it little, and the same applies to the Bambara. The Gourounsi and Boussansé do not grow it at all.

[252] The diabéré is cooked in water, peeled, and eaten as it is.

According to Guebhardt (Au Gouta-Djallon /In the Fouta Djallon/, 1910), the diabéré (the Poullo /Fulani/ name) is really taro (Caladium antiquorum or esculentum).

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137 /476/ André Rançon (Dans la Haute-Gambie /In the Upper Gambia/ 1895) describes it in detail as follows:

"The Bambara and Sarracolé /Soninke/ call it diabéré, the Malinké diabéro, and the Peuhl oussoudié. It is a magnificent aroid of the Arum genus. It grows chiefly in damp places sheltered from the sun, and it favors soil which is rich in humus. This is why the lougan /frameworks/ for diabéré are always located in the shade of large trees where the ground is cooler, sheltered from the sun, and richer in humus because of the mold formed by the rotting leaves. It is a hardy plant, and its underground stem consists of a tubercle. The leaves have long petioles and may be as high as 2 meters. They are strongly ensheathed at the base, peltate, and the broad part of the leaf is sometimes of enormous size. They exhibit at the lower edge a rather deep indentation which runs up to a few centimeters from the spot where the stem radiates into three main nerves. These three are larger than the others and easy to recognize for they are quite obvious. From them radiate secondary nerves which also stand out strongly.

"These leaves are very thick. The three main nerves are never absent. The secondary nerves vary in number according to the age of the plant, and especially the size of the leaves. The secondary nerves radiate in turn into a large number of filaments which are quite easy to recognize and which crisscross the parenchyma of the leaf and reach the edges almost in a straight line. The upper face of the leaf is of a vivid dark green and somewhat velvety. Finally, the petioles are greenish brown at the base and a tender green at the top.

"The flowers are unisexual, clustered on a single spadix, with the females at the base and the males above, and without a perianth. They are surrounded by a spathe which is rather closed, rolled up like a horn, and of a slightly yellowish white. The fruit is a globular berry, unilocular, and containing from two to eight /477/ seeds. I dedicate this new plant to Professor Heckel and name it Arum heckeli.

"The root is a tubercle, about the thickness of a fist, blackish brown, and somewhat like a slightly elongated onion in shape. When the plant ripens, about twelve or fifteen turions grow on this tubercle, the largest of them the size of an egg at most. They make up the edible part, which is also used for reproduction. Their shape is the

244 137 same as that of the tubercle, to which they adhere strongly. Their color is also the same. The flesh of these turions is white, highly aqueous, and compact. It recalls that of the potato, or rather that of the sweet potato. The odor is slightly noxious.

244 "The diabéré are sown in June and July. It is sufficient to place the turions in a hole dug into the ground to a depth of 10 or 15 centimeters. The harvesting is done in December. Around the end of October or beginning of November, the inhabitants of the Sandougou (Upper Gambia) are in the habit of cutting the leaves to a height of about 10 centimeters from the ground, in order to make the turions grow bigger.

252 "The diabéré is not a vegetable to be scorned even by the delicate palate of the Europeans. When boiled or fried in the pan, it makes a dish of pleasant taste. I recall eating it with pleasure in a mutton stew. The natives prefer it boiled, and in certain areas, for example the Diaka, Sandougou, and Tenda, they eat it in large quantities. In the latter region especially it is consumed intensively, and the natives of neighboring territories attribute the [164] skin disease and numerous goiters of the Tenda inhabitants to their over-indulgence in this food." (Pages 83 to 85.)

246 The Mossi also cultivate karyanga or karnyanga. "This gramineous plant," says the Cahier des rapports /Production Report) of the Ouagadougou circle, "grows wild along watercourses, but the natives also cultivate it around the edges of their millet fields. The stalk, hairy and rough, reaches a /478/ height of 0.80 meter when full grown. It expands into a sheaf near the tip. The leaves, about 3 centimeters wide, are shaped like very elongated spearheads. When still green, they are severed about 20 centimeters from the ground. Then they are left to dry in the sun and stored for consumption during the dry season. The karyanga serves as fodder for livestock and horses. This plant is quite widespread in the eastern and southeastern parts of Mossi territory (Béloussa and Tenkodogo)."

As we can see, karyanga is a grass that grows in the bush along watercourses and that is cut down and fed to horses. Some horse owners cut it down and replant it in their maize field. In the

246 following year seeds fall to the ground and the grass grows back once more. It is cut down, but not at ground level, so that it will perpetuate itself.

The Gourounsi call it keulo. They merely cut it down in the bush, and do not replant it among the maize. It grows in sufficient quantities in the open bush of Gourounsi territory, which is more extensive than that of Mossi country, to preclude the need of replanting.

244 The Mossi cultivate gombo (mana in Mossi, pora in Nounouma and Kassouna, gouan in Mandé). Every Mossi grows some for the sauce.

They sow it during the damp season at the same time as the millet, in small separate plots. They turn up the soil a little with the ouaka, make holes with the koutiaga, put in gombo seeds, and cover up the holes. One allows the plant to grow, digs out the weeds with the ouaka, and then waits for two months. At that time the enormous gombo stalk, which is even higher and sturdier than maize, has grown out and borne its greenish, slightly elongated and ribbed pods. Then, the ripest pods are gathered and cut up for the sauce. The harvesting is done gradually, from September 15 until the end of December.

252 To prepare gombo, one cuts the pods into pieces and leaves them to dry. When some gombo is needed, these pieces are crushed /479/ and reduced to a sort of powder which is boiled in water. The fresh gombo pods may also be utilized. They are cut into pieces and boiled in the same fashion. Salt and soumbara are added. This makes a sort of paste, greenish and sticky, which is highly prized by the natives.

244 We stated above that the Mossi grow gombo in small isolated plots along the watercourses. This does happen, but often, like other Blacks, they merely sow a few stalks of gombo among their maize.

438 The gombo is sold in dried pieces at Mossi markets.

252 Let us add that gombo leaves, when tender, are also used in sauce.

● 244 The Mossi also grow sorrel.

They have two kinds, the dakissé sorrel and the dangono sorrel. These are Bambara names. In Mossi, dakissé is called bi and dangono is called ouéréda.

The Mossi plant bi around the millet fields at the same time as millet, at the beginning of the winter season. Holes are made with a koutiaga for the seeds, which are put in by hand and covered with earth. Then the plants are allowed to grow. After three months, the sorrel is ripe. The leaves are then removed to be used in the sauce, and the stalk is cut at mid-height to get the seeds, which are also used in the sauce.

[17] Like the Bambara, the Mossi sometimes plant both kinds of sorrel in the peanut and underground pea lougan, and sow them along with these plants when the first rains begin to fall. The sorrel is gathered eight days after the peanuts and underground peas.

252 The Mossi cook dakissé seeds in a canari full of water. Then they remove the jar from the fire and top it with another one that covers the mouth of the first jar completely. This is allowed to sit for four or five days, and then the dakissé seeds are removed and ground in a small mortar to make flour.

Then the ashes of burnt wood are placed with water in a perforated gourd that serves as a filter. /480/ The ashes are filtrated into a canari that stands underneath. They are then mixed with dakissé flour and transferred to a canari that is left covered for five or six days. When these are over, the mixture is cooked for the last time. It is placed in a gourd that is perforated and that sits on a canari full of water. The water is heated, and the vapor comes in through the small holes in the upper gourd and steams the dakissé for an hour. The paste thus obtained is dried in the sun for a whole day, and then placed in a canari where it is sought as the need arises.

Like the Bambara the Mossi sometimes take the dakissé seeds, mix them with millet grains, boil the whole thing, and then eat it.

As for the leaves, they are cooked by being placed in water and boiled with salt.

As far as dangono or ouéréda is concerned, the Mossi, like the Bambara, remove the bark. They allow this bark to cook in water, and add crushed peanuts and salt. The sauce thus obtained is called ziédo by the Mossi and na by the Bambara.

252 The ouéréda is also used as a substitute for tamarind fruit in the preparation of to sauce. The ouéréda bark is boiled, and millet flour is tossed into the water when the latter comes to a boil. Now the to need only be stirred and then transferred with huge wooden spoons to the gourd where it will be eaten.

Those who like ouéréda with meat, or who wish to cure a cold, boil the bark along with meat and eat it in this fashion.

As for ouérda seeds, they are prepared exactly in the same manner as the bi seeds, and that is rather involved.

● 244 We have stated that the Mossi sow bi and ouéréda along the edges of millet fields, or even cultivate it in small separate plots. Let us add that the latter are tended by the women. The soukala heads merely sow both kinds of sorrel along the edges of their millet fields. In any case, when the Mossi have just cleared a plot, they often sow it with beans, sesame, bi, and ouéréda in the first /481/ year. It is only in the following year that they sow it with millet.

The Mossi also grow tomatoes.

There are many kinds in their territory, as among the Bambara.

The tomato is called koumba in Mossi. The bitter tomato is called koumba-gara or koumgara. The red tomato is called koumba-migou or kommigou. The white tomato is called koumba-pelra or koumpelra. In Bambara, the bitter tomato is called n'koyo ninkouna, the red tomato or cherry-tomato is called n'koyo bilé, and the white tomato is called n'koyo dié.

Like the Bambara, the Mossi, both men and women, grow tomatoes in separate plots. They first sow the seeds in a small space, no larger than a handkerchief, which they fertilize with wood ashes and sheep or goat dung. At the end of thirty days, when the plant has reached a few centimeters in height, they take it out and plant it in its permanent spot, again near the soukala, which they fertilize in the same manner as before. The tomatoes are ripe two months after sowing. If they are poorly tended, they only reach maturity at the time of the maize harvest (August). The green tomatoes are [25.] eaten as fruit. The ripe tomatoes are cooked and mashed in the sauce. When the maize is harvested, all remaining tomatoes are removed.

244 Some people, before they sow millet, lay out small plots of tomatoes in the fields reserved for millet, and water them morning and evening. They do this when the field is cleared just before sowing. Then they dig up the seedlings at the first rainfall and plant them elsewhere. Their tomatoes are ripe before the maize.

The three other kinds of tomatoes are cultivated in the same fashion.

The Mossi are familiar with the native eggplant. It is called boyo in Mossi, baulo in Nounouma, bio in Kassouna, boroma /482/ in Sissala. These eggplants are planted when the large red millet is sown. They are placed around the soukala, or in the bush near the watercourses. They are harvested in September at the same time as the large red millet.

The Mossi also cultivate pimentos (kiparé).

The seeds are sown near the soukala, without any preparatory work, at the beginning of the winter season. The weeds are removed after fifteen or twenty days. Two months after sowing, the young shoot produces offspring. The pimento may be gathered at that time. They are removed as the need arises and added to the sauce.

[438] The Mossi are fond of pimento. Those who grow it in large quantities sell the surplus at market.

249 415 As for gourds and calabashes, the Mossi have three kinds as listed below:

1. The ordinary calabash, which is very large and which is cut in two to make household calabashes. They call it vandé.

The Mossi plant it at the beginning of the winter season, in patches of good soil near the huts, or in similar spots in the bush. Holes are made in the ground with the koutiaga, in which seeds are placed and then covered up. The calabashes only ripen at the end of six or seven months, that is to say, when the winter season is over. Then they are cut in two, and the inner part is removed. This is how the household calabashes are fashioned.

2. The drinking calabash. This one has the natural shape of a swollen gourd with a neck widening toward the top. The Mossi call it binga. It is sown by the huts and made to climb upon the roofs.

249 It is gathered when the winter season is over. The upper tip is cut
415 horizontally to create an opening, and water is poured inside to rot the fibrous inner part. When this is accomplished, the calabash is filled with pebbles and shaken until the torn fibers are removed. Once this has been done, the binga is ready to use. When they go
[483] on a trip, the Mossi carry it suspended from the shoulder as a drinking gourd, like all Blacks of West Africa. /483/ They use a cork of green leaves to prevent the water from escaping.

3. The green gourds properly so called (kamboudou in Mossi) which are made to grow on the roofs. The Mossi do not eat them any more than they eat the two previous species. They cut them in two and fashion them into small household calabashes.

249 Calabashes are not cultivated as a food crop, therefore, but as a crop ranking with karnyanga, cotton, tobacco, hemp, indigo, etc.

● 244 The Mossi also grow a kind of large cucumber, yorolé. The Gourounsi call it gango and the Bambara dié.

At the beginning of the winter season, yorolé are planted around the soukala where the household refuse is discarded. Yorolé are planted by the women. Weeds, when they come out, are cleared with the ouaka. The yorolé are harvested immediately
[252] after the millet and stored in the huts. They are cooked in water and eaten as they are, without seasoning or salt.

As for niri (the Mossi word) or yergan (the Nounouma word), it is a small gourd the size of an orange, green or yellowish green, that grows in the fields along the ground. The yergan are gathered when they are ripe, placed in a hole in the ground where they are left to rot, and then washed. Then the seeds are removed and used
[252] in the sauce, or else they are eaten roasted and seasoned with salt. One does not eat the yergan themselves, therefore, but only their seeds.

The Mossi grow them in the south, at Nobéré and Rakaye. The yergan are sown at the same time as millet, around the soukala, in the fields of maize and large red millet. They are gathered during the first half of October.